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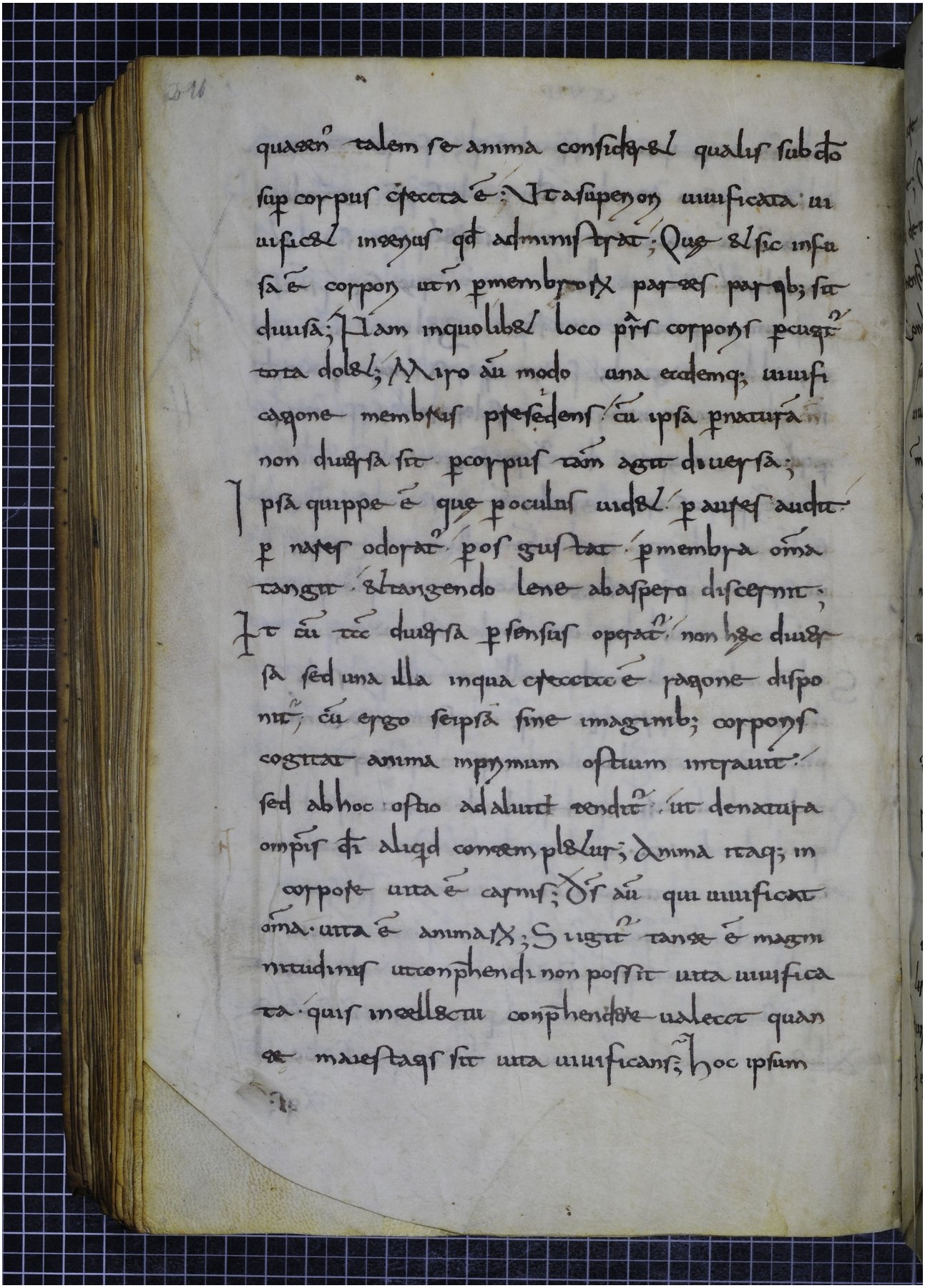

quasen̄ talem se anima considerat qualis subdo
sup corpus effecta e; Ut a superiori unificata u
nificat ingenius qd administrat; Que et sic insa
sa e corpori utq; p membrorum par res par rebus; sic
diuisa; Nam in quolibet loco pr̄s corporis pcuqt̄
tota dolet; Miro ad̄ modo una ecclesiq; unifi
catione membrorum presedens cu ipsa p natura
non diuersa sit p corpus tam agit diuersa;
ipsa quippe e que p oculos uidet p aures audit
p nares odorat̄ p os gustat p membra om̄a
tangit et tangendo lene ab aspero discernit;
Et cu tot diuersa p sensus operat̄ non hec diuer
sa sed una illa in qua effecta e ratione dispo
nit; cu ergo se ipsa sine imaginib; corporis
cogitat anima in primum ostium intrauit
sed ab hoc ostio ad alium tendit̄ ut de natura
omnis ci aliqd contemplet; Anima itaq; in
corpore uita e carnis; Dei ad̄ qui unificat
om̄a uita e anima rum; Sicut̄ tanta e magni
tudinis ut conprehendi non possit uita unifica
ta quis in ell̄ectu conprehendere ualeat quan
ta et maiestatis sit uita unificans; Hoc ipsum